

# LATTER DAY SAINT'S MESSENGER AND ADVOCATE.

VOL. 1.

PITTSBURGH, MARCH 15, 1845.

No. 10.

## For the Messenger and Advocate.

Mr. Editor,—Having returned a few days since, from a visit to Lake County, Ohio, in obedience to the request of many of our old acquaintances, in that part of the country, we are inclined to give a brief sketch of our journey, which occupied a little over three weeks. In consequence of the bad condition of the roads, we were prevented from arriving as soon as we and our friends expected. In anticipation of our arrival at Kirtland, an appointment had been made for a meeting in the temple, on Sunday morning, the 16th of Feb. but the congregation had dispersed before our arrival, or a large number of them had dispersed. On our arrival we were welcomed by hundreds of our old acquaintances, with a warmth of feeling which clearly manifested that the ties of friendship were not broken. It had been upwards of seven years since we were in that part of the country, and great changes had taken place during our absence.

An appointment was made immediately on our arrival for meeting at candle light, and notwithstanding the night was very dark and the roads exceedingly bad, yet the temple was filled. It will seat about nine hundred persons—and we addressed a very attentive congregation, and probably as large a one as was ever gathered in that or any other part of the country, under similar circumstances. We made an appointment for the Tuesday evening following, and also the Thursday evening. On Tuesday evening again, to our great surprise, the house was filled. We again addressed the people, and again on the Thursday evening following. On Thursday evening we gave the history of Nauvoo, and the events that led to the death of the Smiths, which, of course, we traced to the introduction of the spiritual wife system; for all do know, that know any thing about it, that it was the introduction of that system which led to the death of the Smiths, and that if that system had not been introduced they might have been living men to-day. We had a fair opportunity of setting before a large congregation the operations of that system, and its effect on the people of Nauvoo; showing that it was the inlet to all the corruptions which followed. Such as bogus money making, counterfeiting, stealing, lying, perjury, and a train of abominations. We set before the people the plans used by the devotees of this system to conceal their iniquity from public view—their lying and perjuries, to ruin the characters of innocent persons, in order to hide their corruptions from the public eye. The people there had heard

of all these abominations, but were not satisfied, and were very anxious for us to go there, that they might know the truth of these reports. We think we can say with confidence that the people were all satisfied, and expressed to us great indignation at a people capable of such enormities.

An unexpected circumstance took place that evening, it was the arrival of brethren William Law and William E. McLellan, from Hampton, Rock Island County, Illinois. Brother Law addressed the congregation for some time, setting forth what he knew about the people and the affairs of Nauvoo; some of which were new to us. He settled the question forever on the public mind, in relation to the spiritual wife system, and the abominations concerning it. As Joseph Smith and others had attempted to get him into it, and in order to do so had made him acquainted with many things about it that we never knew before. The whole combined put the matter at rest, and the public mind was quieted, and all doubts removed.

The next Sunday we lectured again in the temple to a large audience. The week following we received a request from the citizens of Painsville, to go there and deliver a lecture in that place, accordingly we went, and addressed a large and respectable congregation there. During the week we received a message from some of the citizens of Cleveland, informing us that if we would accept an invitation from the citizens of that place, and lecture there, we would receive it from some of the most respectable inhabitants; with this request we were unable to comply.

We continued our lectures in Kirtland, and at the close we organized a church, and Hiram Kellogg was appointed presiding elder. During our stay there were lectures delivered by Dr. Samuel Bennett, and brethren Law and McLellan, all of which tended greatly to enlighten and settle the public mind.

We need not say that there were prejudices removed, for we did not find any to remove; the people were open, and willing to hear, and we received the kindest treatment at the hand of all with whom we had intercourse. The tongue of slander was still, and the voice of reproach was not heard. We found good feelings, and feel as if we left the same.

There was some nestling by a little band of spiritual wife folk; they felt as if the day system of religious libertinism, rather roughly handled. They had some secret meetings, and passed some resolutions to be published in the spiritual wife papers at Nau-

vo, and Phenias H. Young went his way with Jesus, and that of the Savior himself. The them. John Young, one of their number, ex-sober and reflecting mind is led to inquire into pressed himself, as we were informed, in one its own fate, and the fate of those with whom of their spiritual wife meetings, to this effect, it is associated.

that he would rather go to hell with that system, than to heaven with the one we taught. We think, for the honor of truth, his choice was a good one.

Many things which we learned while there, has left little doubt in our mind, that the Lord is working on the hearts of the people there, by making known to them the things that pertain to salvation, and by stirring up their minds to investigation.

If we may be at liberty to judge, we think the prospects before the church at Kirtland, are as flattering as any church we have organized. The deep interest taken in our meetings by many who never belonged to any church, and the feelings they expressed on the occasion, portends well for the prosperity of the church there, as also the many in and about that place, who, at former times have belonged and still believe the doctrines as we do, and who feel a deep interest in their dissemination; but in consequence of what they believed to be corruptions, having gained so strong a hold on the hearts of many, they stood still; but we think many, if not all of them, will unite with the church there, and we think the prospect now is, that Kirtland will not much longer be called a city forsaken, but she will yet be a place of praise.

The change in the town of Kirtland since the winter of 1838, (the time we left) is not greater than the change on the feelings of the people. At that time we left Kirtland, under circumstances calculated to try the feelings of any person capable of feeling. Public prejudice was running high, and the spirit of opposition exceedingly bitter, and so violent that our peace was entirely destroyed, but on our return all was calm—all was quiet—all was courtesy and kindness. The hand of friendship was extended, and every office of kindness was tendered to us to make our visit desirable and our stay pleasant, that any could ask.

We received many solicitations to again visit the place, and many were desirous that we should go there and spend a part of our time at least, if not make it the home of our family. All of which are under advisement.

SIDNEY RIGDON.

For the Messenger and Advocate.

At a period of the world like the present, when all are looking for and expecting important events, events of a character affecting the whole human race; threatening the whole world with convulsions and distress; changing and overturning the various forms of government, and revolutionizing all the established orders of society, and particularly one when these fears are awakened by reason of the testimony of the holy prophets and apostles of

In former days, when the servants of God were made acquainted with the changes and revolutions which were destined to rend in pieces the political and religious institutions of the world; they always manifested a strong desire to understand the fate of the kingdom of heaven, or church of Christ, with which they were associated, and what would be its fate amidst the general ruins and overthrow of the various nations of the earth. A notable instance of this is recorded of St. John, while a prisoner on the Isle of Patmos. He wept bitterly when there were none found who was able to open the book, and loose the seals thereof. John well knew that that book contained the history and fate of the church of Christ; and if there were any found that could open that book, and loose the seals thereof, he could obtain the knowledge which he desired most of all, and learn the fate of the church of Christ. The book was finally opened, and the contents thereof made known, greatly to the gratification of John.

The great desires of the prophets and apostles, and their deep researches have given us much light on these matters, and enabled us, in some good degree, to satisfy our inquiries, pertaining to this same subject. For a long series of years, the prophetic messengers sent into the world, seem to have all arrived at the same conclusions, that during a long period of the world, the fate of the church of Christ was very doubtful. Apostates were to be numerous, and corruptions were to prevail to an alarming extent, which were to combine for the destruction of the earthly existence of the church, and to continue, with other causes, to increase and prevail, until the saints were to be worn out and over come—Daniel, 7 chap. 25 verse. As, also, Rev. 13: 7, “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”

These sufferings of the saints were the result, in part at least, of apostates. Every apostacy which was to make its appearance, was to have power, and the sincere and true worshippers of God, were to be brought into great straits, and great calamities were to be brought on to their head through these means, until the saints were to be worn out and over come.

Such was to be the fate of the true church of Christ for a long series of years, following each other in succession. The prophets could see nothing but cause of sorrow and mourning, and the saints in trouble and wo, until they saw the whole organization dissolved, and the true church laid in ruins.

In the former ages of the world, whenever an apostacy made its appearance, it had power

to prevail against the true worshippers of God, and bring upon them calamity after calamity, and finally death and dissolution of the body organized; and if any escaped it was by concealment or otherwise.

The scene changed as time progressed towards a close, and the political and religious condition of the world, became diversified, and the nations and religious organizations became less formidable; broken up in diversity of opinions; separated from each other both in their political and religious institutions, until they became weaker, and a better state of feeling reigned among the various nations. Religious bigotry and intolerance greatly softened, and a greater willingness to hear and to understand for themselves, prevailed among the people generally; and after the prophets and apostles had looked into futurity, and understood the state and condition of society, as time approximates its close, they saw the condition of the true worshippers of God undergo a great change, not less so than the world at large, nor less beneficial to themselves, and to the general prevalence of the true doctrines of heaven.

Though, according to the things which have come into our possession, there were apostacies from the truth to take place in these last days, and of as deep and ruinous a character, as far as putting at defiance the true doctrines of Christ was concerned, as ever had existed in any former period of the world; but the apostates were not to have power to effect the ruin and destruction of the true worshippers of the living God; but on the contrary, bring destruction on their own heads. The student of the scriptures cannot but wonder at the change which the apostles show will, in relation to these matters, take place in the last days. Peter, in his second chapter, gives the following account of the apostacy of the last days:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privately shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment: And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly: And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after, should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man

dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusations against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls—an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity, the dumb ass speaking with man's voice forebade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those who were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again: and the sow that was washed to her wallowing in the mire."

An apostacy of a deeper and blacker character than the one here described by Peter, never could exist. The character of the apostates are described as being of the basest kind, putting at defiance all the laws of decency and good order, being devoted to debauchery, duplicity, cruelty, and every species of corruption that ever defiled the human heart. In earlier periods of the world such an apostacy would have laid waste the true church of God, and have driven the true worshippers of God into exile or death; but mark the change, verse 1st, and bring upon themselves swift dis-

truction. And again in the 3d verse, Whose judgment now of a long time lingereth not, and their damnation slumbereth not. According to these sayings, all the power these apostates should have was to bring destruction on themselves, and hasten their own judgment and damnation. The testimony of all the apostles agree in this, that in the last days, when God should again set his hand to establish his church, it should be at such a period, and under such a condition of things in the world, that those who departed from the way of truth, though they could cause the way of truth to be evil spoken of, yet, in so doing, they would bring swift destruction on their own heads.

The power of apostates was to cease in the last days, and though there were to be corrupters, and that as great as ever existed in any period of the world, they would not have power to destroy as in former days, to destroy those who feared and worshipped the living God in deed and in truth; on the contrary, their folly was to be made manifest:—"But they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was." And their abominations made public, and swift destruction would come on themselves. Neither had they power to escape:—"For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." No effort at secrecy to conceal their abominations could save them. However privately they might bring into the church their damanable heresies, it would bring on their own heads swift destruction. They might creep into houses, it mattered not how slyly they did it, and how secretly they led astray silly women, their folly would be made manifest; they would be detected, and swift destruction would come on them, and they could not escape.

Such is the testimony of the apostles in relation to the people of the last days. It was not more certain that that servant whom the Lord raised up in the last days to give meat to his house in due season, if he should become evil, and, instead of doing as the Lord commanded him, go to eating and drinking with the drunken, and smiting his fellow servants, should be cut off, then it was that all the corrupters, who caused the way of truth to be evil spoken of, should bring on their own heads swift destruction. The same fate awaited all—the same decree was on all their heads.

Let me ask why it is that the very instant the saints begin to expose the corruptions of those who have introduced the very abominations, which the apostles have said should be introduced into the true church in the last days, those corrupters begin to cry, you are going to bring mobs on us, and have our lives destroyed? Answer, They see their fate written in the volume of truth; they surely are not so ignorant as not to see, that in case of exposure destruction will come upon them and

they cannot escape. Hence the cry of persecution. Hence the great effort to conceal. Hence the fear, dread, and dismay. Hence the fearful forebodings of judgment to come, for their judgment is not to slumber after their abominations are made manifest, neither will their destruction sleep. Do they, vain men, suppose that by crying persecution, mobs. You are bringing destruction on us, will save them? Do they not know that the decree has been long since passed in the courts of heaven, that if they did the things which they have done, that destruction and only destruction awaited them? Can they avert the judgment of God, by trying to stop the mouths of those whom they have injured, and tried to injure, regardless of the means by which they did it, not even perjuries excepted? Surely blindness has happened unto them, as it did in part unto Israel, until their destruction come to the very uttermost.

In all this matter the saints are to escape, according to the testimonies of the apostles; for it is on account of corruptions that men are to perish in the last days, and not because they walk before the Lord blameless; such are commanded to turn away from corruptions and corrupters:—"This know also, that in the last days perilous times will come. For men shall be lovers of their own selves, covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholly, without natural affection, truce-breakers, false accusers, inconscient, fierce, despisers of those that are good traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." It is one of the great privileges of the saints of the last days, that they will be preserved by keeping the commandments of God, and by walking blameless in his sight. To such the promise is that they shall overcome and not be overcome.

To the faithful, then, in Christ Jesus, we would admonish, that they walk in all godly sincerity, maintaining the doctrine of Jesus Christ in all purity and righteousness; for by this they stand or for want of this they fall. No people in the last days who have been made partakers of the Holy Spirit, can stand unless they maintain the truth in righteousness. Should they corrupt their way before the Lord, they will bring swift destruction on their own head, as some have already done, and others are doing. Let all those who are called to be saints learn one important fact, that their persecutions in the last days, will be in proportion to their corruptions; the less their corruptions the less their persecutions, and the greater their corruptions the greater their persecutions, and the promise of life is altogether dependent on their walking before the Lord blameless.

Let it also be remembered by the saints, that when they hear the cry of fear and dismay, and threatened death, among those who

have been made partakers of the Holy Spirit, that the persons making that cry, have corrupted their way before the Lord; for it is on such that the Lord has threatened judgment, and not on the faithful in Christ Jesus. If any of us commit error—to which all are liable—let us not attempt to hide it by crying persecution against those who seek redress at our hands, for the wrong done them, but let us confess our faults, redress the wrong, and cease to do evil; for if we seek to practice iniquity, by concealing it, remember the judgments of God will overtake such.

Let the judgments of God which have befallen and are befalling those who have already corrupted their way before the Lord, and caused the way of truth to be evil spoken of, be an everlasting warning to all who desire hereafter to serve the Lord in truth and in righteousness.

According to all the testimonies of the apostles and prophets, the Lord would not again, after the saints who were to make their appearance, through the ministry of the apostles, whom Jesus called, at the time of his first advent into the world, should have been worn out and overcome, and the church organized by them be broken up, and all kinds of systems grown out of it, set his hand again until the spirit of bigotry and intolerance should have so far abated, and the laws of the different nations so modified, as to admit of the existence of the true church of Christ, on the principles only of the saints keeping pure, and not corrupting the true doctrine of Christ; that they so doing would eventually overcome—but if, on the contrary, they corrupted their way, and by virtue of their corruptions, put themselves into the power of their enemies, they would bring swift destruction on their own heads.

The church of Christ in the last days, can alone exist by maintaining the form of doctrine delivered unto them, in purity and righteousness. Should any of those who have been called with an holy calling, in the last days, so far despise their calling as to become workers of iniquity instead of workers of righteousness, in so doing they are preparing destruction for themselves, and all who follow their pernicious ways. And those leaders who introduce heresies and corruptions, so as to cause the way of truth to be evil spoken of, they may look for swift destruction on themselves, and on all who follow them.

Brethren, beloved of God, remember your holy calling; abstain from all worldly lusts which war against the soul. Possess your vessel in sanctification and honor; each one esteeming other better than himself, and the God of peace will be with you.

SIDNEY RIGDON.

Pittsburgh March 15, 1845.

BROTHER BENNETT,

I have been a constant reader of the Messenger and Advocate from its first commencement in this City, and I have occasionally read the Times and Seasons published in Nauvoo, Ill. There is a very wide difference in opinion between the conductors of those two papers and their contributors as to the person or persons to whom the first Authority or first presidency of the church of Christ, rightly and legally belongs, since the death of Joseph Smith. I think enough has been said in your papers, to forever settle the matter in the minds of all those who desire to know the *truth* on this subject, for the sake of THE TRUTH. There are those however who are disposed to evil and misrepresent, in order to blind the minds of the unsuspecting.—I feel disposed to trouble you sir: with a few remarks, relative to this subject, giving you some of my history, and some items connected therewith.

I united with the church of Christ, and was baptized by Hyrum Smith in Jackson Co. Mo. August 1831. A few days thereafter, in conference I was ordained an Elder, and in company with him traveled through to Kirtland, Ohio, preaching by the way. We reached there on the 18th of October, and on the 25th I attended a conference in Orange Township where I first saw Joseph Smith, Sidney Rigdon, Oliver Cowdery, &c. During this conference myself and nine others were ordained to the High Priesthood. Then I went home with Joseph Smith and spent some weeks with him. In the spring of 1832 I removed to Jackson Co. Mo. which was then, among us generally called Zion. In the fall of '33, I shared largely in the persecutions and injuries which the church sustained in that Co. in consequence of *mob* rule.—In '34 Joseph Smith with several hundred men arrived in upper Mo., in order to assist the church in regaining their rights. Affecting but little, the company was disbanded and many returned to their homes. In a conference in Clay Co., held on the 8th of July 1834. I was chosen to accompany president Smith to Ohio, where he then lived. On the 14th day of the month of Feb. '35 a general conference was called in Kirtland during which that part of the revelation given in Fayette N. Y. 1829 relative to the choosing of twelve apostles was taken into consideration, and it was determined that the time had come for them to be chosen. I acted on that occasion as one of the secretaries of the conference, and being chosen, I had to record my own name among the number of the twelve. On the 27th of the same month, in a conference Orson Hyde and myself were chosen to act as the secretaries of that quorum, and we were required to keep a record of the most important matters touching the ministry &c. of those Apostles. Now for the benefit of your read-

ers, I wish to quote some items from this Apostolic record kept by Hyde and myself.— During the above council president Smith prophesied that "if we would be careful to keep such record, it would be one of the most interesting and important ones ever seen." During this interview he proposed this question. "What importance is there attached to the callings of the twelve Apostles, different from the other callings and offices of the church?" After some observations by others Joseph Smith in his official capacity, gave the following desission, viz: The Twelve are called to be a *traveling high council*, (not stationary) to preside over all the churches of the saints among the Gentiles, *where there is no presidency established*. They are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry—to unlock the door of the kingdom of heaven unto all nations, and preach the gospel unto every creature.— This is the virtue, power and authority of their apostleship, amen." I wish to make one more quotation from the record of the twelve. Kirtland, May 2, 1835, a grand council of all the presiding authorities of the whole church was assembled, Joseph Smith in the chair. After the council was opened, he arose and made many observations, and among them the following. Now I want all your readers who have any doubts respecting the duty, calling, or power of the twelve to preside to hearken, Joseph Smith's words as authority are often quoted by those who think the twelve can legally preside in Nauvoo. Listen and I will give you his own words, taken verbatim as he delivered them, as Elder O. Hyde and myself placed them in the record of the twelve. The original copy of which, is now in my possession. But now for the sentiment, here it is— "The twelve apostles have no right to go into Zion, or any of its stakes, where there is a regular high council established, and there undertake to regulate the matters pertaining thereto: but it is their duty to GO ABROAD and regulate and set in order all matters relative to the different branches of the church." One more sentence he uttered immediately following the above viz: "No standing high council has authority to go into the churches abroad and regulate the matters thereof, for this belongs to the twelve."

The twelve at Nauvoo certainly never consult their own record, but if they ever do read it, they cannot believe it. For if they did they never would, having no more than apostolic authority, try to regulate the affairs of Zion in the stake at Nauvoo. They must and do know that they are acting out of their place—above their authority.

If after they pretended to cut off presidents Law and Rigdon, who with Joseph Smith constituted the first presidency, they had gone to work and appointed three of their own number and ordained them to the first presidency,

"by revelation," then filled up their vacancies in their own quorum, and in that attitude presented themselves before the church and the world, there would have been some semblance of the same authority and church goverment that is presented in the pattern in the book of Covenants. But as they now present themselves at the head—TWELVE HEADED—they violate the order in the book of Covenants. They go contrary to Joseph Smith's own instructions, as recorded in their record of their own proceedings.

What conclusion according to the above must we form concerning them, and all those who adhere to them? It is inevitable. They are fallen! are fallen! And brethren you need not wonder if they have or do "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

From the day that the church was first organized with the various presiding authorities, up to this day, I have always considered that according to the book of covenants, that church could not exist without a first Presidency, and that that first Presidency was the head of the church. So the twelve understand it. But the tug of war is, how many individuals compose that presidency or head? I will here venture an assertion, that no intelligent man or woman who ever belonged to that church during Joseph Smith's lifetime ever thought, that, that quorum, of first presidency or head could have more than three individuals in it at a time. Now if it is true that when we cut the head off from the natural body—the body dies. Just so true it is that that part of the church who set aside the head or first presidency, consisting of three through whom the Lord said, "he would give his oracles to his church," must inevitably die. The head contains the brain, which is said to be the seat of the mind. It also is the seat of the senses.— Take away the head, and then sensation and intelligence is gone.

Brethren do any of you wish to be members in a body or church, which has neither intelligence nor sensation? I can say I do not. If the twelve at Nauvoo had authority to set aside the first presidency, consisting of three and become head themselves, then they should have placed a quorum of three or some other number below them, in order that there might be the same number of quorums in the church. But that would not mend the matter, and I cannot see how I can help them out of the difficulty into which they have voluntarily plunged themselves, by their own free will. They have rejected the first presidency, and have (Pharisees like) assumed Moses seat for themselves. The question to my mind is clear

that no church is the church of Christ according to the pattern given in the book Covenants Sec. 3 unless it has a quorum of three—and only three, as a first presidency. Any part or branch of that church assuming a different

form of government, or placing themselves under a different set of authorities is not the church of Christ, is not addressed by any revelations in that book. The revelations, directions, and promises contained there, were given to a church who were under the intermediate presidency or presiding authority of THREE. Hence I said they of Nauvoo were fallen. And as they did not like to retain God in their knowledge, he has given them over to a reprobate mind, to do those things which are not convenient. God has given them up unto vile affections." Rom. 1. As president S. Rigdon's claims to the first presidency have been so ably set forth in the Messenger and Advocate, I will now only add a few things farther on that subject.

He became personally acquainted with Joseph Smith in December 1830, and from that to this, has sustained a very different relation to the church of Christ from any other man in it. Joseph had translated the book of Mormon by the gift of inspiration from God, had done the principles by which it must be governed, good work in that, and also in organizing the church; and being only a youth and the Lord coming on earth, and in order to bring in ever-knowing the many temptations to which he would be subject, and also knowing the age, the experience, and the integrity of Elder Rigdon's heart said to him in a revelation cov. sec. 11, par. 4. "I have sent forth the fulness of my gospel by the hand of my servant Joseph: and in weakness have I blessed him, and I have given unto him the keys of the mystery of those things which have been sealed, even things which shall come from this time until the time of my coming, if he abideth in me, and if not, another will I plant in his stead, (not twelve others,) wheresoever, watch over him that his faith fail not." "Watch over him." I ask, watch over whom? Who received the command? the important command, to be the Lord's watcher? and that too over the Lord's prophet. I answer, the man to whom the Lord said "now I give unto thee a commandment that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as by the apostles of old." And of whom it is said in the book of Covenants page 408, speaking of Sidney Rigdon, "he shall lift up his voice again on the mountains and be a spokesman before my face." Here are some of the greatest promises and privileges ever delivered to man, since the world began—"A SPOKESMAN BEFORE MY FACE." Watch over him that his faith fail not, lest he fall!! But if he transgress and fall, another will I plant in his stead.

Much more might be said on this subject, but I will here introduce some important queries. What man now living has had the most extensive knowledge and experience in the church of Christ, since the year 1830?—The year of its birth. Who is it that has presided—jointly—shall I say equally with Joseph Smith, in all its councils, in all its general as-

semblies? Who wrote the most revelations at the seer's mouth? Who had a vision of the glories of the eternal world, and of the sore torments of the wicked, and gazed upon them jointly with Joseph Smith? Who sat day after day, month after month, and year after year, and assisted in translating the old scriptures by the power of inspiration, and by that labor accumulated a fund of intelligence concerning the things of God, surpassing any man now living? Who is it, on whom the Lord suffered the heavy hand of affliction to fall and abide for years in Nauvoo, that he might neither loose his priesthood, nor yet go into those abominations for which the Lord caused the overthrow or downfall of that man who, if he had been faithful, would have stood at the head of the kingdom of God Almighty, when Jesus made his second appearance? And finally, who is it to whom the Lord has opened the heavens and shown the pattern upon which his kingdom should be organized; and the principles by which it must be governed, in order to be prepared for the events that are coming on earth, and in order to bring in everlasting righteousness. To fill the world with the church or kingdom of God: and who recommends to the saints by all his teachings, and by his daily examples to work righteousness only, in order to be redeemed? I answer distinctly and emphatically that that man is President Sidney Rigdon. I feel my interest identified with his, and I feel also to stand by him in all righteousness before God, while he stands as a man of God to plead with the world.

W. E. McLELLIN.

(For the Messenger and Advocate.)  
LAMENTATION FOR THE DAUGHTER OF ZION.

1 How doth the city sit solitary! She that was full of people, how is she become as a widow. She that was great among the nations, behold she doth mourn, for her prophets sleepeth in the dust, and her twelve horns are lopped off; her priests and her elders have exalted themselves, and her virgins are afflicted. For virtue has departed away!

2 How hath her gold become dim! and the law of heaven they have changed; for the word of the Lord they regard not; and good tidings they will not receive! for their prophets have given them vain and foolish things, and their iniquity they have not discovered; for they boast of the burden, and are exalted in sin. For their light has ceased to shine!

3 O, thou daughter of Zion! Consider what thou hast done! Shall a woman destroy her young, or hide them in a secret place? Or shall the poor faint for hunger? For the meek

and the poor you dispise! For thy breach is as great as the sea! Thy virgin and thy young men are fallen; and thy beauty has fled away!

4 O, thou daughter of Zion! thou hast taken of the cup and art drunken. Thou hast made thyself wicked for thy inheritance is turned to strangers, and thy temple is a fabric of pollution! thine enemies council against thee, they hiss, and laugh thee to scorn! They say, Behold the day they have looked for has come—for her sceptre hath ceased to sway!

THOMAS F. WILLIAMS.

## MESSENGER AND ADVOCATE.

PITTSBURGH, PA. MARCH, 15, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

"We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Reve-lator."—*Times and Seasons* Page 431.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. 19: 37.

On the 8th of August, 1844, at a special meeting of the church of Jesus Christ of Lat-ter Day Saints, convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG asked the saints what they wanted. Do you want a guardian, a PROPHET, a spokesman or what do you want? If you want any of these officers, signify it by raising the right hand. *NOT A HAND WAS RAISED.*—*Times and Seasons*, page 637.

"You are now without a prophet present with you in the flesh to guide you."—*Brig-ham Young's Apostolic Epistle, Times and Sea.*

TO OUR PATRONS:—In consequence of publishing and printing the Hymn Book in season for our conference, it has put our paper back for several days; and as we are all anxious to make preparations for the conference, we have concluded to pass over the 1st of April No. and date the next paper on the 15th of April.—By so doing we shall be able to give our subscribers the proceedings of the conference at a very early day and save ourselves much anxiety.

Our friends will lose nothing by this arrangement, as they will receive their full compliment of papers, (24 No's.)

No circumstance has occurred since the days of the advent of Jesus Christ, more remarkable in its character, than the coming forth of the Book of Mormon. More than four-teen years have now elapsed since this singular record first emerged from its hiding place, di-

vulging the secrets of generations long since gathered to their fathers, and proclaiming the commencement of a series of stupendous events, affecting intimately every nation, kindred, tongue, and people, under the whole heaven.

Although there is no kind or degree of evi-dence wanting, which is usually admitted suf-ficient to establish the truth of any record of whatever kind; indeed we venture to say, it possesses characteristics peculiarly its own, which indelibly stamp upon its pages, the im-pression of eternal truth; yet it has hitherto failed to excite that deep and general interest, which the intrinsic importance of its contents demand. We are not at a loss to determine why it is so. This may be aptly styled the artificial age. The opinions, the manners, the pursuits, nay even the religion is made for show; men dare not think without a precep-tor; it would indeed be at the eminent hazard of the thousand and one diverse systems of truth, should men once get it into their heads that they were permitted to exercise a little thought. An unnatural morbid sentiment pre-vails, which effectually blocks up the avenues, to the most valuable and exalted field of hu-man investigation; in the attainment of that intelligence, which can only satisfy and fill the "aching void, of the immortal spirit that is in man. "The Bible contains all that is necessary for our salvation." The canon of scripture is full." These are the maxims of a race of zealous religionists, who propose to evangelize the world, and bring about the de-voutly to be desired condition of things, when all shall know the Lord, from the least unto the greatest." We do not impugn their mo-tives; but we altogether disallow the adequacy of their proposed plan of accomplishing the object. The means are not equal to the end. Is it not a fact that sects and parties are multiplying annually, amongst Christians, we mean those who profess to believe sincere-ly in the divine authenticity of the Bible, and that it contains all that is necessary for salva-tion. In the name of all that is reasonable, then, we ask, how is it possible that men shall all see "eye to eye," by the full canon of Scripture contained in the Bible? Solve me this problem.

It is because we believe that all scripture given by inspiration of God is profitable, and

because we receive the testimony of the Bible—of the ancient inhabitants of this continent; as verily true, we reject the anti-Christian and absurd notion, that the canon of Scripture is complete. At least thirty inspired records are mentioned in the Bible, which are now not known to be extant! So that if the Bible contains all that is necessary to salvation, these were supererogatory works of inspiration, and Peter did not understand the matter when he declared they were all profitable. Those who hold the maxim that the canon of scripture is complete in the Bible, also hold another maxim equal in absurdity with it, and a palpable contradiction in itself to the other two. The Bible is the only rule of faith and practice. If the Bible contains all that is necessary for salvation, and if nothing is to be believed that is not found in the Bible, how came either of these erroneous dogmas into existence? Certainly neither of them are found in the Bible. So far from it, the whole genius and spirit of that inspired record, is diametrically opposed to the imposition of such a moral incubus. If there is any principle taught in the Bible, it is that God never had a people existing on the earth, whom he acknowledged, that he did not reveal himself to them, made known to them his will, and poured upon them the spirit of inspiration. It is a virtual rejection of the Bible, to say that it contains all that is necessary to the salvation of man. It is in effect saying that the Bible is unworthy our credence. Amos declares, "Surely the Lord God will do nothing but he reveals his secret unto his servants the prophets." Solomon says, "Where there is no vision the people perish!" David says, "Truth shall spring out of the earth." John, in his sublime history of future events, shown him by the angel says, "I saw another angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell upon earth; to every nation, kindred, tongue, and people." The Bible, in short, contains a string of prophecies and promises, with regard to a future glorious epoch in the history of the human family, when God shall reveal unto them the abundance of peace and truth; and it is by that means alone that the knowledge of God can ever cover the earth, as the waters cover the sea.

What then is the Book of Mormon? It is a true record of a branch of the house of Israel

—of the ancient inhabitants of this continent; to whom the Savior personally appeared and administered, after fulfilling his work at Jerusalem. Know ye not how he told the Jews, "other sheep I have which are not of this fold, them also I must bring in;" at this time, "that there may be one fold and one shepherd." You will observe it was a branch of the house of Israel to which he there refers, for he distinctly says, "I am not sent but to the lost sheep of the house of Israel." The Redeemer's mission, then, had respect to another branch of the house of Israel, not of the Jewish fold. The Book of Mormon relates what that mission was, and how it was accomplished. It is an additional evidence of the truth of the gospel, or God's plan of saving men, in contradistinction to all the systems invented by men or devils. To the honest inquirer after truth, it is therefore of greater value than the riches of the whole world. It is surrounded by a thousand testimonies of its truth, and the best of all is, it leads those who follow its direction to the Lamb of God, that taketh away the sin of the world; to the fountain of all wisdom and knowledge, that they may drink deep of the waters of life, and be satisfied; that they henceforth live "holy, harmless, undefiled, and separate from sinners."

We shall revert to this subject again.

Is it true that we have given up in the person of Jesus of Nazareth, a perfect example of obedience to the principles of salvation? By imitating the pattern which he has left us by treading the path which his footsteps have hallowed, who was the way, the truth, and the life, we can enter the holiest of all whether the forerunner hath for us entered.

Although it is necessary we should make our ingress by the door, "into the sheepfold, that we may be constituted legal heirs according to the promise—that is not all which is requisite to secure the "inheritance of the saints in light." It is not enough that we yield obedience to the first principles of the doctrine of Christ, unless we go on unto perfection, "by patient continuance in well doing unto the end."

The standard of excellence which is erected by the Saviour, is nothing short of the perfection of Deity. "Be ye perfect, even as your

father who is in heaven is perfect" This implies the renunciation of all evil, and the advocacy and practice of all good. We are at once directed to God as the source of unmixed good. "The works that I do," remarkable declaration, "are the works which I have seen my father do." In acting then upon the principles which you see do govern me in my life you can become perfect even as your father who is in heaven is perfect, and this is the only road that leads thereto.

Some professing religionists have such a mean opinion of their God, that they insist, He has required of his creature man more than he is able to give; in other words, it is impossible for man to keep the commandments of God.

It is recorded of Jesus Christ, that "he was tempted in all points like as we are, yet without sin." Do we ask by what principle did he overcome? Hear his answer, "resist the Devil, and he will flee from you." There is one principle which we must think, more than any other means in our power, conduces to our victory over the Devil, and all his works—watching, unto fasting and prayer. In what condition did the Son of God encounter that memorable onset of Satan, in the wilderness? And how gloriously did he triumph on that principle. How remarkably he admonished his disciples to the performance of this duty or means of victory.

To those who have diligently perused the sacred records, we would ask, in what condition, and under what circumstances, do we find men in every age, and in every clime, seeking and obtaining power with God and power with man, by the out pouring of the Spirit of God; so that no power save that of God, could withstand them? Go thou and do likewise, and the kingdom is yours by the will of the Father.

President Rigdon has returned from a very agreeable visit of several weeks, to Kirtland, Ohio, whom we had the pleasure of accompanying. The very friendly and cordial reception we met with deserve our warmest thanks. President Rigdon delivered several addresses to very large and attentive audiences in the Temple, and we have every reason to believe that a general good feeling exists in Kirtland and the adjacent country. President

Rigdon organized a branch of the church in that place, and we feel assured a good work is begun there, which, by the blessing of God will result in an abundant harvest.

**TO THE SISTERS OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, THIS EPISTLE IS PARTICULARLY DIRECTED.**

If ye love me keep my commandments.—John 14: 15. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.—2 John, 1: 9.

In all ages of the world God has been pleased to give certain laws or commandments, both for the temporal and spiritual salvation of man; but we propose at this time to confine our subject more particularly to those sayings of Jesus Christ, and his immediate followers, unto which, by yielding ourselves obedient, will, in the end, procure our exaltation to a celestial glory, for in vain do we call him Lord, Lord, if we do not the things he has commanded us, consequently it is of the last importance for us to understand the rule or criterion whereby we may be able to judge between truth and error, and to come in possession of this knowledge for ourselves, aside from the testimony of others, keeping in view the words of him who spake as never man spake; by their fruits shall ye know them. We, as a people, profess to believe in the principles set forth in the Old and New Testaments, also in the record of the Book of Mormon, and in the authenticity of the Book of Doctrine and Covenants, so called, I would here remark that that man or woman who is willing to yield implicit obedience to the principles of eternal truth, as spread over the face of the two last named books, and carry them out in their lives, as their rule of faith and practice, cannot fall short of that rest which remains for the people of God, they being pure from the fountain of eternal truth, and unadulterated by the interpolations of men. For my own part I freely acknowledge my willingness to abide by the doctrines laid down in those volumes, and in these we do not find a single precedent on record, that goes to establish the doctrine, that God ever gave a law to man, having in view his eternal salvation, at the expense of a part or portion of his creatures; and if he never gave any such law to mankind, in former ages of the world, we have no reason to believe that he ever will, or Malachi did not understand the true character of that God whom he represented, for God has declared, by his mouth—For I am the Lord, I change not, therefore ye sons of Jacob are not consumed. Now James says, 1st chapter 17th, Every good gift, and every perfect gift is from above, and come down from the Father of lights, with whom is no variableness, neither shadow of turning. Again, Book of Doctrine and Covenants, sec. 37, par. 1, Listen to the

voice of the Lord your God, even alpha and omega, the beginning and the end, whose course is one eternal round, the same yesterday to-day, and forever. Numbers 23: 19—God is not a man that he should lie, neither the son of man that he should repent. The Psalmist says, 103: 62, the Lord executeth righteousness and judgment for all that are oppressed. Psalm 89: 142, Justice and judgment are the habitation of thy throne. From the above quotations we understand, first, that God, in his character, is unchangeable; which brings me to this conclusion, that the gospel that was preached unto Abraham, as spoken of by Paul, Gal. 3, was the same that is preached by those having authority in the presentage of the world. The believing and practising of which will save a man in the kingdom of God. And, in the second place, we learn that he executeth judgment for all the oppressed. I now ask if it is not a system of oppression to lead a man, standing at the head of a family of interesting children, into a covenant to obey every revelation or every order coming from a certain source, asking no questions, and in a few days after one of his daughters to be demanded as a wife for a married man, and not a question to be asked by the father. I have come to this conclusion, that every thing coming in the shape of a commandment or revelation, purporting to come from God, whether given by the mouth of man, woman, or child, and which in itself is in the least calculated to sever the bonds of affection, which bind man to his fellow-man—husband to wife, parents to children, and which in itself is calculated to sap the foundation of that union which binds and cements the family together, and which in its nature must have a tendency to create jealousy, envy, strife and fraud, and to bring anarchy and confusion upon a body of people. Such a revelation, I say in my opinion, is not from God, or God has not revealed himself in his true character in former revelations, and to prove this position shall be the burden of this subject. Truth being my object, I shall appeal to the law and to the testimony in that day when our first parents came forth from the hands of their creator, he made use of the following strong but beautiful language. See Gen. 2: 24, Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be *one flesh*. Now, it is very evident from this saying of the Lord, that he did not even admit of the possibility of a subsequent command being given, which would have a tendency to sever that union. We will also listen to the teachings of Brother Paul upon this subject for a few moments—Husbands, love your wives, even as Christ also loved the church, and gave himself for it—Eph. 5: 30, and in the 31 verse repeats the word of the Lord as contained in Gen. Again in Paul's first letter to Corinth, 7: 2, Nevertheless, to avoid fornication, let every man have his own wife, and

let every woman have her own husband. 3d verse, Let the husband render unto the wife due benevolence. What is this Paul says? Husbands (in the plural) love your wives, not husband (in the singular). But to place this subject beyond all possibility of controversy, he says, and let **EVERY** woman have her OWN husband. Now, says the polygamist, Paul did not see down through the dark vista of time, the good things that were in reserve for us. No, this delightful state of things never entered the head of little Paul, notwithstanding he ascended into the third heavens, and saw things which were unlawfull for him to speak. Ah, says little Snow, Paul was a granny! Yes, echoes W. W. Phelps, and so is Sidney. What! Brother Sidney had a view of the third heavens (See Doc. and Cov. page 346) and yet it did not enter your head, no more than it did brother Paul's, that a man should have from ten to five hundred women, married or not married to them. Why, Paul, you must have made mistake, some how or other, when you said, let every woman have her own husband. Querry, Could a woman have her own husband if he was held as common stock by five or ten women?

Sisters, did you ever think of this? Would not this be a co-partnership concern, to all intents and purposes? I will now quote from Doctrine and Covenants, page 148: Thou shalt not lie. He that lieth and will not repent shall be cast out. Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else; and he that looketh on a woman to lust after her, shall deny the faith, and shall not have the spirit. And if he repents not shall be cast out. Thou shalt not commit adultery; and he that commits adultery, and repents not, shall be cast out. But he that has committed adultery, and repents with all his heart, and forsaketh it, and doth it no more, thou shalt forgive. But if he doth it again, he shall not be forgiven, but shall be cast out.

Again, on page 204: Verily I say unto you, as I have said before, he that looketh upon a woman to lust after her; or if any shall commit adultery in their hearts, they shall not have the spirit, but shall deny the faith, and shall fear. Wherefore I the Lord have said, that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the scorner, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

On page 174 there is a principle laid down well worthy our consideration. And if he or she shall LIE, he or she shall be delivered up unto the LAW of the LAND.

On page 262, the Lord, in speaking to Martin Harris, says as follows:—And again I command thee, that thou shalt not cover thy neighbor's wife. But, says the objector, this

revelation was binding upon him only to whom it was given. To this I reply, what is binding upon one, as a rule of faith, is binding upon another.

We will now review what we have above written. It would appear that the liar shall be cast out if he repents not. And it is also very evident that a man, according to the word of the Lord, is bound to love his wife—not wives—with all his heart, and if he ever looks upon another woman to lust after her, shall deny the faith, and shall not have the spirit. Here I anticipate an objection, which is this, the twelve at Nauvoo, and their adherents do not look upon the marriage contract as being binding, except the ceremony is performed by one possessing the sealing power. To this objection I answer—Why then did God give the commandment so far back as the year 1831, for the sealing power was not then given, and why did he say he that committeth adultery the second time shall not be forgiven. And even him that looketh upon a woman to lust after her shall not have the spirit. Ah, say those men, with eyes full of adultery, it does not mean what it says, or, at any rate, we are a royal priesthood—a chosen generation; it is for us to offer up spiritual sacrifices; for unto us pertaineth the blessings, and the promises, and beside all this is committed unto us the fullness of that priesthood. So that whatever we bind on earth is bound in heaven. So that if R. should take a notion to H.'s wife in his absence, all that is necessary to be done is to be sealed. No harm done, no adultery committed; only taking a little the advantage of rights of priesthood. And after R. has gone the round of dissipation with H.'s wife, she is afterwards turned over to S. and thus the poor silly woman becomes the actual dupe to two designing men, under the sanctimonious garb of rights of the royal priesthood. H. by and by finds out the trick which was played off upon him in his absence, by his two faithless friends. His dignity becomes offended, (and well it might) refuses to live with his wife, but to be even with his companions in iniquity, takes to himself three more wives. Kind reader, be not startled at the above recital of facts. I received the account from one who said he was acquainted with the facts. But to return to our subject, we quote again from Doc. and Cov. page 174—And if he or she shall lie, before she shall be delivered up unto the law of the land. And on page 334—Therefore I, the Lord, justify you and your brethren of my church, in befriending that law, which is the constitutional law of the land. And as pertaining to laws of man, whatsoever is more or less than these cometh of evil.

What is this the Lord has been saying? Answer, We are to befriend, or in other words to sustain the laws of the land. Question, Am I acting in accordance with the laws of the land, by committing adultery? Am I not committing adultery if I have a wife, and have

carnal connection with another woman or women? And by so doing am I not violating the laws of the land? The Lord makes use of still stronger language than the above, and is more to the purpose. Doc. and Cov. page 194—For he that keepeth the laws of God has no need to break the laws of the land. Wherefore be subject to the powers that be, until he reigns, whose right it is to reign. I would now ask those pretended friends of the law of God, if they really believe the above quotations to be the word of God? If you answer in the affirmative, I would further ask, by what authority do you make the word of God of none effect, by practising polygamy, and that in its worst forms, and lying by the wholesale to cover up your deeds of darkness?

In the Book of Mormon, page 133, the Lord speaking by Jacob saith, Wherefore I the Lord God will not suffer that this people shall do like unto them of old. Wherefore, my brethren hear me, and hearken to the word of the Lord, for there shall not any man among you have save it be one wife, and concubines he shall have none; for I the Lord God delighteth in the chastity of women. And whoredoms are an abomination before me. Thus saith the Lord of Hosts. And on the 132 page, in speaking of David and Solomon, makes the following declaration, Behold, thus saith the Lord, this people begin to wax in iniquity: they understand not the scriptures, for they seek to excuse themselves in committing whoredoms, because of the things which were written concerning David and Solomon his son. Behold David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.

What is this he saith? Why, a man shall have but one wife, and concubines *none*, for this reason—and its one of the best of reasons—he delighteth in the chastity of woman. What do we gather from this? Why, we learn one important fact at least; if a man has ten wives, nine of the ten are unchaste women. Moreover, if it was an abomination in the sight of the Lord for David and Solomon to have more than one wife, it was and is an abomination in his sight for others to have more than one. Hold, not so fast, say our friends in the west, do you not see that the Lord speaks this to the descendants of Joseph, upon this continent in that age of the world? And not only so, if you will read a little further you will hear the Lord say, by the mouth of his servant Jacob, "For if I will, saith the Lord of Hosts, raise up seed unto me, I will command my people; otherwise they shall hearken unto these things."

It is needless for me to say more, as it is a subject well understood by all those who are at all acquainted with the contents of the Book of Mormon, that the system of having more wives or concubines than one, as practised by the authorities standing at the head of the APOSTATE church at Nauvoo, is predicated

upon the word of the Lord to Jacob, as above quoted. And that there has been a revelation given to the church, or part of said church, we readily admit. According to this revelation every high priest is entitle to the modest number of *ten wives*. Furthermore it is a principle of exaltation. Now, that the sealing power has been committed to certain men in the church supposing we admit, yet in order to make that principle effectual and valid in the sight of heaven, it must be done in accordance with the economy or laws of God. For instance, supposing that in the month of March, 1844, Joseph Smith, by virtue of the power vested in him, delegated the sealing power to B. Young, H. C. Kimball, and others; on the 27th June following Joseph Smith is called upon to yield up his spirit into the hands of him who gave it. Now, as the church of Jesus Christ is organized with prophets and apostles, for there must needs be a first presidency according to the order of the kingdom. Sidney Rigdon, according to the Book of Covenants, being the legitimate (and the only one) spokesman before the face of the Lord, to lead his people, but is not acknowledged in his place and standing by Young and Kimball, they placing themselves at the head. Now, with these facts before us (for I believe them to be such) I would ask, in the name of the Lord, what is their sealing power worth? As God lives! and as my soul lives, under these circumstances, I would not give the balance of two blue beans for it, for that very moment they, by their folly and wickedness, rejected the Lord's prophet, that very moment God rejected them with all the powers he had delegated unto them, "so mote it be."

We will now turn our attention to an investigation of the merits of the above revelation. It is a fact undenied by the leaders of the above system, that that revelation was given for the ostensible purpose of raising up seed unto the Lord.

The writer of this article was a resident of the city of Nauvoo on year, and during that time I never heard of more than three or four births having taken place there for which no fathers could be found. I then believed, in the honesty of my heart, that these were similar cases to many others that takes place in all other cities. I think it very likely, however, that a certain Mrs. T. living some forty miles from Nauvoo, may be able to throw a little light upon the above subject, for it has been told me by those who say that they had it from her own mouth, that she has had as many as sixteen girls at one time at her house, for the purpose of procuring abortion: I ask, in the name of humanity, is this the way to raise up seed unto the Lord? To say nothing about the number who are guilty before God of a certain sin, for which the Lord slew a certain individual for, in a former age of the world, recorded in Gen. 38: 8—10.

There is a certain feature embodied in that

revelation, to which I invite the attention of every honest man and woman. It is this:—David did not sin in the case of Uriah, save in the death of Uriah. And Hyrum Smith did say—this I can prove from the best testimony—that Solomon did not sin in having many wives and concubines, but that his sin consisted in worshipping their heathen Gods.

What does all this go to prove? In the first place it proves that God never gave that revelation, because it carries a lie upon its face to begin with, or the words of Jacob, as contained in the Book of Mormon, page 133, are not the words of God, because he has declared emphatically that God was displeased with David and Solomon, and that these things were an abomination in his sight. Secondly, I contend that if the revelation was really from God, and they believed it to have been given by him for the purpose of raising up seed, there would no violent, nor artificial means be made use of for the purpose of thwarting nature in her course! If the sisters of this church would read the Book of Mormon and Book of Doctrine and Covenants more than they do, and withhold be prayerful and humble before the Lord, they would find less time to listen to the teachings of these men, who have beyond all manner of doubt, made a covenant with death and an agreement with hell.

John says, Hereby we know that we know him, if we keep his commandments; and he that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. In the New York prophet, under date Feb. 23, there is an article over the signature of P. P. Pratt, at which I wish to take a glance. Now, I would like to talk a little to brother P. for he is my father in the gospel. Brother P. do be honest, and tell us candidly, are you wrongfully accused of practising polygamy? Have, or have I not written the truth, as set forth in this article, in the presence of that God who will judge the world in righteousness? Do you not know that I have stated facts in this letter to which you are knowing? Did you not teach the system of polygamy in Salem, Mass. and John E. Page was called upon to settle it, when there? to say nothing about how much the Sundial has taught and practised it himself, according to his own confession? Keep mum, John, you are in the occupancy of a glass house. And now, brother Parley, as to bogus making. I would ask you one or two questions. Can you tell me what that powerful press, with a long lever, is intended for, or to what use it has been appropriated, in the room in the N.W. corner of Theodore Turley's brewery and gun-smith shop, in Nauvoo? And what use that crucible was put to, standing on a small furnace in one corner of said room? I once made free to ask Mr. T. to what use that lever was put, and he said it was to "mash" fingers and toes under. But, to be candid, if I did not know better, I should think it was to mash (make)

heads under. And just now I would like to ask brother Turley a question. Pray where did you get that five dollar counterfeit bill from which you passed upon me about three days before I left Nauvoo? Can you answer that question, brother Turley? Now, brother Parley, I wish you would take little time, and answer some of my questions, but I pray do not call it all foul and malicious falsehoods, for we that do know better will not believe you. There is one declaration of brother P.'s worthy of notice. He says those that publish and those that patronize the Messenger and Advocate, their object is to procure the murder of all the men, women, and children of the saints! Stop, not so fast, brother Parley, do you not know that I have three daughters in that devoted city, Nauvoo, so that I am satisfied in my own mind, that the above charge is as destitute of truth as it is void of common sense. Not but that brother P. is a man possessed of good common sense, but he makes a wrong use of it sometimes. For instance, you have essayed to take hold of the rudder of the ship, instead of being employed in trimming her! Don't forget the rocking boat, brother Parley! And do you really aim at innocence, virtue, and truth? If this be the truth, why then do you teach one set of principles in public and teach different principles in private, and practice them too? You know, as God lives, this is TRUTH!

You further say, if the Saints at Pittsburgh had any sense of law or justice left, to say nothing of mercy or humanity, they would prove the saints guilty, and only destroy them according to law.

I would ask you another question. Did you know that brother German, formerly of New York, has been driven to insanity in consequence of his wife Susan having left him? Did you know that I saw said Susan leave Cincinnati, on my way to this place in Nov. last, in company with G. J. Adams, for Nauvoo? Did you know that I occupied said Adams' berth on board the steamer the two nights I remained in Cincinnati; but where he slept I did not SEE? Question, Did or did not your quorum send a man out to preach after the high council at Nauvoo had cut him off from the church, upon his own confession, and the testimony of a young woman from Jersey, formerly from New York, she having the fruit of their illicit intercourse in her arms at the time? This man is now considered to be in good standing among you, and is now, I believe, preaching in the east, and is since married to another woman, but refused to marry the object of his deception. She said that he had promised to marry her. This was Sparks! Does not the Book of Covenants expressly say, that all contracts of marriage shall be held sacred and inviolate? Your own family told me of a young woman that was set completely beside herself in consequence of a disappointment of the above nature; but out of

respect to the young woman I do not give her name. The man, who is a high priest, is still in good standing in the church! Such fellows should be treated with contempt by every honest man and woman.

In conclusion, I would say, that whatsoever things are lovely, whatsoever things are honest, and whatsoever things are in accordance with the pure principles of eternal truth, let all these be held up in broad relief, for the examination of all mankind, for truth will bear its own weight. The principles of eternal truth require not the covering of falsehood to sustain them. And that man who resorts to stratagem and falsehood, for the purpose of imposing his principles upon virtuous females, leading astray the honest and unsuspecting into bye and forbidden paths, bringing ruin and disgrace upon whole families. These are they that are sons of Belial. They may talk about their sealing power, and the fullness of the priesthood being committed unto them, and their having women sealed up to them, (the apostles) for the purpose of exalting them to kingdoms, principalities, and powers!

SISTERS! I tell you, as God lives, your sealings are calculated to bind the fetters of darkness upon you, and to bring you down to the chambers of death! I call upon you therefore, in the name of the Lord, to break asunder from you the bands that bind you, to this system of things. Believe their teachings no longer, and frown such men from your society. For those are they that cannot become saviours upon Mount Zion! These are they that cannot be numbered with the one hundred and forty and four thousand, these are they that cannot stand to see the Savior come, these are they that cannot have part in the first resurrection, these are they that must suffer the torments of hell. I therefore exhort every honest man, woman, and child to come out from among them. I, also, in the name of the God of my fathers, call upon the husband of my daughter, Wm Pitt, in the city of Nauvoo, to come out of her, and bring with him his wife and my other two daughters, and God will bless you, for the Lord, not me, has spoken this word. In a word I call upon all my eastern friends, living in and about Nauvoo, to come out of her. Among those that stand foremost of my friends, are John Wolff and family, and Albert Gregory and family, L. R. Foster, and Dr. John Beruhisell.

After the close of the conference in this city. I hope to visit my old friends in the city of New York, if advisable. And I pray my heavenly father to bless the saints, and preserve them from the power of those who are seeking your eternal destruction.

I remain yours, &c.  
J. GIBSON DIVINE.  
Pittsburgh, March 24, 1845.

For the Messenger and Advocate.  
Why is it that God will call man to judg

ment for the deeds done in the body? It is because of the responsibility which rests upon him in this state of probation. And he has that responsibility because of his intelligence. It was because man possessed the principle of intelligence, that light came into the world, as a law for man's actions. That law, and all the requirements that God has ever made upon man, have been in strict accordance with man's best interest. Man never was nor never will be condemned for having power or intelligence. But having power to choose or to refuse existing in him, God will call him into judgment and reward him for the right use of his intelligence and power, or he will receive his punishment for "loving darkness rather than light," for living beneath his privileges, and for abusing his rights as the Lord of this lower creation.

But man could not have received a reward for not violating that law, had there not been an opposition inciting him to evil. For all rewards are fixed upon the principle of the power to choose the good and refuse the evil. But how was man to know what was good from that which was evil. I answer, the God who formed him into man, did not leave him until he had given him a rule of action, had given him light, had given him a law adapted to his capacity. But to answer this question more fully we will look at man more minutely, after he was placed in this sphere of action, with spirit and body united. After man had been created, he walked erect in the garden and communed familiarly with his Creator, and that too without a veil intervening. Here he received not only the principles upon which he could exercise faith, but he received actual knowledge of things as they were, and went forth to act upon them. But his partner Eve, not having the understanding which he had, violated the commandment which God had given, through or by the suggestion of an enemy. Adam saw the condition of his companion, that she was severed from him by that act. He looked upon the consequences of her disobedience, and understandingly stepped forward and partook with her of the same transgression. Paul, in looking over this subject, says in his letter to Timothy, that "the man was not deceived." By that act the first pair came understandingly to the knowledge of good and evil.

Then having the plan of redemption made known unto them, by revelation from their Creator, and good on the one side, and evil on the other clearly before them; they were taught that to do good would obtain a reward, a redemption from the fall, and an eternal life at the right hand of God. But to do evil, at the suggestion of the enemy, would bring condemnation before God, and before all intelligent beings, and the punishment of separation from God, and consequently from the society of all the good—of all the holy; and finally an

eternal death, or separation of body and spirit in the eternal world.

Surely with these principles before them Adam and Eve could go forth on earth and act understandingly, knowing the consequences. They and their posterity could go and "work out their salvation with fear and trembling." Here I can see a beauty and an excellence in the economy of God in his creation or formation of bodies for the habitation of intelligence or spirits.

But if the opposite of good and evil did not exist, if man in his sphere of action were not subject to influences, and if he had not an independent power of choice, then I cannot see how he could be brought into judgment, and be either rewarded or condemned. Because when there is but one object presented, and but one kind of influence attending, there can be no choice; and if no choice there can be no reward given. Choice is preferring one thing above another. If, then, there is in man power to select or choose, we can see plainly how he will be rewarded or punished according to his actions. If man can have no reward according to his deeds, then he can gain no honor. If no honor, then no glory. If no glory, then he can have no eternal life. And without eternal life in prospect, what would man be in this world? Only a notable monument of folly in the work of that Deity who created him. Again, if the enemy had not power to bring up motives before the mind of man, as well as the Lord, how could man exercise that noble power of intelligence existing in him, upon the right exercise of which depends all his future happiness? If good and evil are not placed before him, so nearly equal in their motives, that he would sometimes scarcely know which to choose, in order to his greatest good; then where the propriety in those sayings in holy writ, "Choose you this day whom you will serve." "That he may know to refuse the evil and choose the good," &c. We can see by the above how it is all men will be judged according to their actions while in life. It will because they abused the intelligence which they possessed, and rejected and trampled upon the revelations of God.

WM. E. MCLELLIN.

MERCY TEMPERING JUSTICE.  
Had not the milder hand of mercy broke  
The furious violence of that fatal stroke  
Offended justice struck, we had been quite  
Lost in the shadows of eternal night:  
Thy mercy, Lord, is like morning sun,  
Whose beams undo what sable night hath  
done;

Or like a stream, the current of whose course  
Restrained a while, runs with a swifter force;  
Oh, let me glow beneath those sacred beams,  
And after bathe me in these silver streams;  
To thee alone my sorrows shall appeal;  
Hath earth a wound too hard for heaven to  
heal?